

THE CHRISTIAN HERALD.

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Fetichery.

ACCOUNT OF A CHINESE FESTIVAL.

WITHIN the temple yard, which prevents the idol being seen from without, is a high stage on which the Chinese players perform their exploits, to the astonishment of the crowd below. On passing this you are struck with the gaudy appearance of golden ornaments, and various coloured paper, cut in shreds; but principally by the quantity of painted candles burning in the front of the idol, the smoke of which, together with the incense, is intolerable at first entering. The candles are about 100 in number, of various sizes, from one to three feet high, and measuring from two to six inches in circumference. These are kept burning during the time of worship; but, as every worshipper brings two candles, they are constantly changing them, so that I suppose the whole number is changed every twenty minutes. Two men are employed to keep a few places vacant, that no one may be prevented from placing his candles, and that the worship may go on without impediment. The candles which are removed are for the benefit of the temple, and a great sum it must be, as the smallest of them are bought at a dollar a pair. Every worshipper, on his entering the temple, presents his lights, and receives six sprigs of incense: three of these, after bowing to the idol, to intimate that he is about to worship, he places close to the image, and the other at a short distance, and returning to a cushion in the front of the idol, pays his homage, which consists in kneeling down, and bowing the head to the ground three times; and this also is repeated three times. When this is done, he goes to a large table on the left side of the idol, where there are persons to receive his contribution and enrol his name. O! with what apparent gladness do they contribute their rupees, as though anxious to exceed each other in the sum they give for the support of this abominable worship.

During all this, one's ears are stunned by a large drum, and a gong used to rouse the idol; and these are beat with double vehemence when any person of note comes to worship. Several females, most richly dressed, brought offerings of fruit and sweetmeats; these, I am informed, were the wives of the rich Chinese, who were glad to embrace that opportunity of appearing abroad, as probably they had not seen any man, or been seen by any one

but their own husbands, since they visited the temple last year on the same occasion.

Ah! when will that blessed day arrive when these pitiable beings shall be raised to share the blessings of the gospel, and called to share the comforts of society, and the privilege of thinking for themselves on the concerns of their immortal souls: but, at present, how far are they from this! All knowledge, all power and right to judge of what is proper or improper, are vested in the father, husband, or brother, and mere life left for the poor female Chinese!

Another part of this scene is performed by about a dozen cooks, chopping up pork for dinner; and as many gambling tables as can be placed in the temple yard. I had many pressing invitations to sit down to dinner with them, and many were astonished that I did not accept the invitation; as on all other occasions, in distributing tracts from house to house, I ate and drank with them for the sake of an opportunity to speak to them of Christ and his gospel. Oh, that I could see them turning from these vanities to serve the living God!

J. SLATER.

EXTRACTS

From the Speeches delivered at the Annual Meeting of the London Missionary Society, held on Thursday, May the 11th, at Queen-street Chapel.

(Concluded from p. 266.)

The Rev. Mr. Berry next addressed the meeting, and said—
“If the list of resolutions had been placed before me, I know not any one I would rather have selected for myself than that which I have now in my hand; but as the time is so far advanced, and our highly respected friend from America, (Mr. Bethune) is about to address us, I shall only read the motion,

“That the cordial thanks of this meeting be given to the Treasurer, the Secretary, the Directors, and to all who by their gratuitous services have assisted in the management of the Society’s affairs during the past year.”

Divie Bethune, Esq. of New-York, spoke to the following effect:—“Sir, Friends and Brethren.—Having arrived here from a far distant country, and unexpectedly called upon to address you, I hope I shall find you to be, as you have been in more important concerns, the stranger’s friend, and that you will bear with me in the utterance of my heart; for though I cannot express what I have felt this day, I would just remark, that the scene must be much more impressive to me, than to any of you who have been regularly favoured with these anniversaries. My soul has often rejoiced in the labours of this venerable society and its success; but never before had I the privilege of meeting

with you on these occasions. The only argument that could have induced me to rise is, that I am the sole representative of Missionary Societies in a distant part of the world, with whom I have been privileged to act for 23 years. With so many feelings pressing upon my mind, you will not be surprised that I am unable to express what I now experience. When I consider how many souls, born in ignorance, have been enlightened in the knowledge of the truth by means of this society, and are now received into glory, how delightful and overwhelming is the thought! I have come over a world of waters, three thousand miles, under the protection of my heavenly Father, and how delightful is it to find my Redeemer worshipped in the *old* world as he is in the *new*; to behold Christians united to spread the salvation of Jesus Christ, and to hear the songs of praise raised to the throne of God and the Lamb. I desire to thank God that I did not arrive a day later than I have done, or I should have lost this feast of love. I delight to meet the Missionary Society—I delight to meet them in London; but it gives me infinite delight to meet them in a Methodist chapel. I delight to see the fruits of the Spirit of God in this country as I have seen them in that which I have left. This unity is one of the fruits of the Spirit, and without that spirit, men are at least uncertain in their professions of allegiance to Him who said, ‘By this shall all men know that ye are my disciples, if ye love one another.’”

Mr. Bethune next adverted to the late daring efforts of infidelity, and rejoiced in the noble efforts of British Christians in resisting them; he then referred to the blessed effects produced by the Bible in America. “What,” said he, “was the state of that country whence I came? Who went to that country, and for the first time raised the standard of the cross in the western world, but the puritans of England? They went and found it a waste howling wilderness: they landed on the rocks, entered the country, the trees of the forest bowed before them, and the temple of God was reared, and now, over a wide space of 10,000 square miles, prayers and praises to God are offered where once nothing was heard but the war-whoop sounding louder and louder, and where little was known but the tomahawk or the scalping knife.

“These are proofs of the triumph of the cross of Christ in that country. I am happy to say, we have Missionary Societies in America; but they are but scions from the parent stock, and the fruit, if they bear fruit, is just like yours.”

Mr. Bethune then gave an interesting account of missionary and other societies in America, which gladdened the hearts of the assembly; but we have not room to detail them. After which this welcome stranger thus expressed himself, “I cannot conclude without acknowledging the honour done me in being called to stand before this society; it is a society for which I shall ever feel, and in the prospect of your further success, my heart swells

with delight; but there is one feeling, in which you cannot unite with me—I have the pleasure of being a foreign Director in my native land!”

Rev. Mr. James addressed the meeting to the following effect: “Sir,—At this advanced state of the proceedings of this interesting meeting, when our time and strength are exhausted, though our patience is not; when dazzled by excess of brightness, our intellectual vision is aching with those successive flashes of eloquence which have been darted upon it; when our hearts are trembling with emotion, and almost longing to be at rest—it would be unpardonable in me to detain you long; and yet I cannot content myself with simply reading the resolution in my hand. That individual must be either more or less than human, who can have seen what we have seen, and heard what we have heard, and not have felt to the very bottom of his soul. Our smiles and our tears, like sun-beams in the rain, have been mingled together, and, like the vernal showers which fall on the earth, are intended, in a moral sense, to make it bring forth and bud. It would be quite unnecessary for me to dwell upon the great object in which this society is engaged. I shall only state a little anecdote which fell under my own notice.—

“Travelling in North Wales about four years ago, in this most excellent cause, with a gentleman of the principality, he suddenly arrested my course to relate a circumstance which had taken place in that vicinity. One morning, said he, four children went out to gather wild berries on the mountains; toward noon three of them returned to the village, but the fourth was missing: the agonized parents immediately proceeded in search of the little wanderer, but he was not to be found. They then applied in their distress to me. As the best expedient which suggested itself at the moment, I ordered the village bell to be rung, and called the inhabitants together. Being assembled, I briefly stated the circumstance of the lost child. Eighty persons immediately volunteered their services to go in quest of the babe. They were so arranged, in different parties, as to search the whole of the mountains and valleys in their different routes. They met at dusk; but no traces of the little wanderer had been found. They assembled again the next morning, and renewed their search, but still to no purpose; for on meeting again in the evening we heard the melancholy tidings that the dear babe had not been discovered. I exhorted to perseverance; and the next morning they again proceeded on their search, and after several hours had elapsed, the child was found fast asleep in that gulley, said my friend, pointing to the spot, down which a mountain torrent rolls in winter, but which is dry in summer. He was brought back in triumph to his parents, who received him with delirious joy, and the whole village was glad as at the tidings of a victory.

“Now, sirs, we should all despise the marble-hearted monsters

who would say, What! all this concern about a child of four years old? But every parent's heart, and every feeling heart, will justify their solicitude, and sympathize in their sorrows and their joys. Now then, what is the object of this society? Has one individual of the human race wandered from his Father's house, and strayed on the dark mountains of idolatry and sin, where he is in danger of being eternally lost? And are we assembled this morning from almost all parts of the kingdom, all denominations of religion, and the four quarters of the globe, to send out messengers to explore every mountain, and every wood, and every valley, to find this single wanderer and bring him back to God? Surely every heart that is impressed with the value of the soul would go with us in this work; and there is not an angel in glory who would not say it was an object worthy of our exertions. But it is not the loss of *one* soul, nor a village of lost souls, nor a city of lost souls, nor a country of lost souls, but a *WORLD* of lost souls, whose wretched, ruined state, we are assembled to commiserate and relieve!—Had this little Cambrian perished upon the mountain top, it would have been to him the *mount* of ascension for his youthful spirit to the realms of immortality; and instead of returning to the village of his parents, he would have been borne on angels' wings to the city of God; but souls that die in sin are lost for ever to heaven, to happiness and hope. What a motive to exertion in relation to our object!

“Where is the man that can lay his hand upon his heart, and say, before the omniscient God, that he has done all he could do, and all he should do in the great cause? What we have seen and heard of religious zeal as yet, is but the twilight of the Missionary Society, not the twilight of the evening, which is soon to be followed by the shades of night, but the twilight of the morning, which is to shine brighter and brighter till the perfect day.

“We are called then, sir, to fresh energy in the cause of missions. There is not an individual here who ought not to go home and consider what he can do more than he has done in this cause. I may here be reminded perhaps, that these are not the times to call for fresh exertions of a pecuniary nature; but, sirs, it has been the glory of this society that it has flourished in bad times. Our bark was launched in a season of national tempest, which it was supposed it could hardly outlive: we heard the winds howling around it, and saw infidelity, like the fury of the storm, mocking all our efforts: but we have beheld it pursuing its career in triumph amidst every scene of danger, and shall we now begin to fear? O, no! The friends of missions are not to be appalled in their minds, or checked in their zeal, by the cry of bad times. I may be told by some, that this is the mere declamation of enthusiasm; if so, it is the same enthusiasm as glowed in the bosom of the Son of God when he undertook the redemption of the world; which inflamed the zeal of apostles; marshalled

the noble army of martyrs ; nerved the soul of Luther and the reformers ; and in such company we need not blush—I am not to be frightened by a term so plastic. Give me a spirit that will subvert the foundation of error, and overturn the system of idolatry ; that will hush the groans of creation, and dry up its tears ; that will beckon the virtues of one world to advance till they meet the felicities and glories of another, and men may call it Beelzebub if they will, but I know that its origin is in heaven, its father is the eternal God, and its work the salvation of the human race.

“ But some persons may suppose that their situation in life is sufficient to exempt them from doing more than they already do in this cause ; but in this case ingenuity should supply the place of affluence. I know a lady of high connexions, distinguished piety, and eminent talents, who, from the moment she became the partaker of divine grace, was only desirous of living to the glory of God, and of promoting his cause in the world. What can I do, thought she, to extend the sphere of my exertions for the honour of Him who hath done so much for me ? Having a correct knowledge of the art of painting, she determined to employ her talents at the pencil, and copied in miniature some of the portraits of the most distinguished artists, in order to dispose of them for religious purposes. One of them sold for 30 guineas ; 10 of which she immediately gave to this society, and 20 to other institutions. The produce of all her productions is to be devoted in the same manner.

“ And are there not some here, who by the exercise of a little ingenuity may contrive some means of employing the gifts which the God of nature has conferred upon them, to promote his cause and glory in the world ? There are many, sir, who owe to religion, not only all they hope for in the future world, but all that they enjoy in the present life. I have heard of a man and his wife, still living, who in the ardour of their gratitude to God for his grace, thought it was their bounden duty to express their obligations by some signal act of zeal. They accordingly went to a gentleman, whom they thought capable of advising them, and who is well known in the religious world, and said, Sir, we are under infinite obligations to divine grace, we have been thinking what we can do for the cause of God, and desire to employ this sum for the purpose ; at the same time putting some notes into his hand. He turned up the corner of one of them—it was 1000*l.* bank note—another, it was 1000*l.*—another, it was 1000*l.*—another, 500*l.*—another, 100*l.*—making 3600*l.* given as an expression of their gratitude for the salvation of their souls, and for the promotion of his glory. The gentleman hesitated about taking it ; but they replied, Sir, if *you* don't take it some one else shall, for we have devoted it to the cause of God. They were both in one tale, though in a better cause than Annanias

and Sapphira. The circumstances of their case were inquired into, it was found they could spare it; accordingly a chapel was built with the money, in their native village, and the gospel preached where the joyful sound was unknown before.

“This cause has been urged by the respected member for Dover, upon the attention of the country ministers present, and I hope with effect; but I would just ask, sir, whether the London ministers have done all that *they* might have done in this cause? I am happy to find that Warwickshire has increased her contributions the last year no less than 400%. and I have the honour of being well acquainted with one congregation which, in addition to 4000%. raised to erect their own chapel, collected nearly 300%. for missionary objects. We are willing to do all in our power, but we want to see a little more *metropolitan benevolence* to encourage us in our work in the country.”

Rev. Mr. Cope, of Launceston, said—“I hope as Cornwall has increased its subscriptions, like most other parts of the country last year, it will still go on to increase. We perceive in that country some important effects which have followed the visit of our friends to collect for you last year.—A very poor man came and desired to speak to one of the gentlemen, I wished to know what was his business, lest he should have any improper design. He then gave me five pounds for the society, with a bit of paper stating it to be the produce of one year’s *economy*. One of our friends observed that ingenuity ought to be exercised in this cause, and I believe we do not yet half so much as we might. From the great ignorance that still remains in Cornwall, I feel a little of what a missionary ought to be; for if there is so much darkness even in England, what must be the darkness of those distant regions to which our attention has been directed. Since efforts have been made for the Missionary Society among us, there has been a very visible increase of spirituality, both among the preachers and the congregations.”

Rev. R. Hill said—“The beauty of this society is its *union*, and the beauty of all Christian union is union with Christ. I am happy to see the union subsisting between us this day. We have had high walls between us, but I am glad to see that these walls are lower, and if we cannot get over them, we can at least reach over them, and give each other the right hand of Christian fellowship.”

Mr. Hill observed, that it appeared to him that his work was nearly done, and expressed his hope that his blessed Master would admit him to his presence. “Yet, said he, I have this morning almost wished that my life might return back for 50 years; for I do believe, that in 50 years more, far greater things will be seen than ever. One word more.—I want to feel, as that dear young man said, a holy tenderness for souls, that I may yearn over them in the bowels of Jesus Christ. The glory of

this mighty instrumentality, or by stimulating them with the desire of applause, they become interested in their studies, they labour without profit, and really have so much the less true improvement of their faculties, the more jargon they acquire. But on the due mode of procedure in cultivating the faculties of children, we refer, with much pleasure, to the sensible introduction of our author.

Having given her the due tribute of our approbation, we owe it to the religious character of our work, and indeed to the interests of children, to point out what to us seems a lamentable deficiency in the religious instruction which she presents.

Concerning our Saviour, she says—

"Jesus Christ was the Son of God. He says of himself, 'I am the way, the truth, and the life.' He means, *my example* is 'the way' of life you should follow;—what I declare, is 'the truth';—it is God's will.—I am '*the life*,'—that is, the virtues I recommend, will give life or enjoyment to your souls."—p. 155.

Upon this extract we think many words unnecessary. No parent, who relies for his own salvation upon the Saviour, will be satisfied with what is here said, even as a general explanation of his character. The main article, *his death for sinners*, is omitted. In this article he will feel that his children have as deep an interest as himself. As he daily looks with an affectionate eye upon them, he observes corrupt propensities, sinful feelings, a faulty and deficient life, such as have already been found by himself a burden too heavy to be borne. And as he has obtained relief by believing on a Saviour who has died for sinners, he cannot fail to recommend him as a *Saviour*, with love and gratitude, to his children. To guide his erring offspring to Him, will be the business of his life. And that they will be received on terms of equal kindness with himself, he will be satisfied by the invitation and assurance of his Lord, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

We are not satisfied with the moral of the parable of the Ten Virgins:—

"This story was told to show, that people who would avoid much inconvenience and mortification, must *provide* for the *future*."—p. 165.

This will seem a very feeble moral, we believe even to children, who have read the whole parable in the words of our Saviour, particularly if they have pursued the subsequent illustrations, which rise in solemn and awful climax to the end of the chapter.

Indeed in this parable we are evidently pointed to death and eternity, in the solemn words, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." The next, however, closes in words still more explicit and terrible,

bringing souls to Christ, is the grandest glory that can adorn the character of man! You young ministers who are here, let me charge you to become bishops, and to imitate the primitive Episcopacy, in going about to do good. You feel your own weakness and insufficiency, but the excellency of the power is not of you but of God."

EXTRACT.

When the Maker of the world becomes an author, his word must be as perfect as his work: the glory of his wisdom must be declared by the one, as evidently as the glory of his power is by the other; and if nature repays the philosopher for his experiments, the scriptures can never disappoint those who are properly exercised in the study of them.

REVIEW.

American Popular Lessons, chiefly selected from the writings of Mrs. Barbauld, Miss Edgeworth, and other approved authors. Designed particularly for the younger classes of children in schools. New-York: S. Heustis, 235 Broadway. 18mo. pp. 252.

The selections in this little work are judiciously made, and the original matter, which makes nearly half the book, deserves the praise of being at once sensible and suited to children. Those teachers who will adopt it, will relieve their pupils from the dreadful and hurtful drudgery of reading and spelling what they cannot understand.

The author

"Is certain that it will introduce new ideas to children, and give them pleasure. If they do not derive from it the pleasure which elates little hearts, when the memory has mastered all the syllables of "Phar-ma-co-pe-ia, and "Het-er-o-ge-ne-ous," and the best speller has won the medal—they will have the gratification to discover, that hard words mean common things; that 'anatomy' is the history of their own bodies; and 'metaphysics' of their own minds; that 'fermentation' means the rising of the bread; and 'alkali' is the pearl-ash that softens the water, and sweetens the milk.

"In every lesson they will recognize some agreeable truth, will ascertain some new fact, or be led to some new association, and extended train of thought."—Int. p. 13.

We are very anxious to see an improvement in the general mode of instructing children. Why should they be occupied with mere sounds, instead of those numerous ideas which they are able to receive, and which would interest, and occupy, and improve their little minds? Is it because we would make them hate their books, their schools, and their teachers? or be obliged to buy their love with sugar-plums and medals? Indeed, if by

“Soon after the prayer meeting had closed, the friends of the society met again at Queen-street Chapel, where a commodious platform had been erected, to hear the Report, and transact the usual annual business of the society. Prayer was offered by the Rev. Thomas Griffin of London; after which, Joseph Gutteridge, Esq. having been called to the chair, addressed the meeting, briefly stating the objects for which they were assembled, and concluded by calling on the junior Secretary to read the Report.

“The Report was read accordingly by the Rev. John Dyer, comprising an interesting detail of intelligence from the various stations in connexion with the society.”

Our limits will not admit the insertion of the numerous animating speeches delivered on the occasion, but we shall give two or three short extracts; and first from that of the Rev. *James Hinton* of Oxford.

“When this society began, 28 years ago, our hopes were very small; but like every cause, this cause has proceeded step by step. Now that these 28 years have elapsed, there are some here who can remember them all, and feel a pleasure in retracing them all, and are ready to say, ‘At each step let higher wonder rise,’ while we praise the God who gave this society its birth at first, and has supported it ever since. I see there is one venerable character who was present then—our older Secretary, on the one hand of me, and Mr. Hogg on the other—who will retrace with gratitude the goodness of God to this society in its infancy. They will remember when two or three of them met together, and prayed to God to give them success, with the venerable Carey, whose life has been so long spared, and God grant that it may still long be spared; and I consider it as a proof that this work is of God, that he gave them at that time such a spirit of grace and supplication, when they wrestled all night like Jacob, and said, ‘I will not let thee go except thou bless me;’ and thus they went on in their work. And when, in our native country, so many objections were made to the conveyance of our first missionaries, they still persevered till a foreign vessel appeared in the Downs, and a foreigner did what our own countrymen would not do—a striking proof that God has the hearts of all men in his hand! Our two first missionaries heard with eagerness that there was a vessel that would carry them, not like Jonah escaping from his Master’s work, but with a far different spirit, to publish his gospel; and when Serampore received them, and when after a while the first copy of the New Testament in the Bengalee was completed and sent to England, and presented by some respectable friends to our late beloved and pious monarch, he kindly took it, returned them his warmest thanks, and added his hearty prayer that God would prosper their labours. And shall we not be grateful to that God who has so prospered these labours, that there are now near forty languages in which his word, or part of his word, has been translated? Should we not be grateful on this

"And cast ye the unprofitable servant into utter darkness: there shall be weeping and gnashing of teeth." But the last presents to our mind the awful solemnities of approaching judgment, when the righteous will be admitted to their reward, and the wicked receive the unalterable sentence, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Approving, as we do decidedly, of our author's plan, and of its general execution, we earnestly hope to see the omissions in the religious part of her work supplied in a future edition. She was right to devote a part of her labour to religious instruction, and she has been happy in the simplicity with which she has presented it. In our opinion, however, there would have been equal simplicity, and equal adaptedness to the capacities of children, had she supplied the deficiencies which we have pointed out.

Salvation by a crucified Redeemer, and the future punishment of those who reject that salvation, are not the abstruser points of theology, the reception of which requires maturity of intellect or extent of information. They are alike adapted to the learned and the rude, to the adult and the child. They will be enforced by the dictates of reason and the reproaches of conscience, if they are presented to the young in the first lessons of religion. Nay, they are peculiarly suited to affect the heart, and the child may receive them with love as pure, and with obedience and praise as acceptable as adorn the character of an aged believer.

Intelligence.

ENGLAND.—BAPTIST MISSION.

The public services connected with the *annual meeting* of this mission, were commenced by a sermon at Queen-street Chapel, by Dr. Ryland, on Wednesday the 21st June. The venerable senior Secretary of the society made a very serious and affectionate appeal to the audience, from 1 Chron. xxix. 5. "Who then is willing to consecrate his service this day unto the Lord?" The appeal was enforced in an affectionate and lively address from Dr. Rippon, and the Rev. Joseph Ivimey concluded in prayer.

In the evening a very large congregation assembled at Sion Chapel, when the Rev. John Mack, of Clipstone, delivered an interesting discourse founded on Acts xiii. 47. "I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth."

At eight, on Thursday morning, a prayer meeting was held at Eagle-street Meeting: the following gentlemen took part in the exercises—Messrs. Shenstone, of London; Tyso, of Wallingford; Saffery, of Salisbury; and Dr. Steadman, of Bradford.

account? Heathens will reproach us—the very stones will cry out; for how often do these heathens now read in this book, salvation and honour, and glory and power, be to him that sitteth on the throne, and to the Lamb, for ever and ever.

“On the whole, let us watch the operations of his hands, and not restrain our exertions. The motto with which I set out in life was, ‘The liberal soul deviseth liberal things, and by liberal things shall he stand;’ and I would recommend this motto to all. I believe I never passed a plate in my life without putting in a halfpenny, if I had no more; the hand that loves to give, God will never suffer long to be empty. In the words of the apostle, I close this long address, ‘Brethren, be stedfast, immovable, always abounding in the work of the Lord; forasmuch as ye know that your labour shall not be in vain in the Lord.’”

Benjamin Shaw, Esq. after remarking how frequently the Divine Being chose humble and unlikely instruments to advance his designs, proceeded:—

“When the respected founder of this institution was sitting, a humble shoemaker in his stall, may I not ask, would it then have been thought by any person that this individual was to be the professor of Shanscrit to the East India Company; to be the soul of this mission; to be the means of translating the holy scriptures into 36 languages, and of employing 23 English missionaries, and double that number of native teachers and preachers?”

“We cannot take up the New Testament without noticing how much that book has been elucidated from our acquaintance with eastern manners and customs. It was from the east the first testimony was borne to the Godhead of our Saviour, when the wise men of the east came and offered to him gold, and frankincense, and myrrh. We cannot return it to them, but we can say, the Saviour whom you came to worship, and to whom you offered these gifts, has caused his gospel to enrich the islands of the sea, and that nation which sends its ambassadors in vessels of bulrushes, brings you the gospel which that Saviour preached.”

Mr. Shaw was followed by the Rev. *George Burder*, Secretary of the London Missionary Society; *Divie Bethune*, Esq. of New-York; and the Rev. *Jabez Bunting*, one of the Secretaries of the Wesleyan Missionary Society. Mr. Bunting said—

“I fully concur with Mr. Burder, respecting the utility and importance of Christian union. It has been said, that though we cannot break down the walls which separate us, yet these walls are lowered, and we have ventured to look over them and shake hands: but not only so; by the mercy of God we have broken gates and entrances in several parts of the wall, and we can pay visits to each other’s territories, and encourage the hand’s of each other’s workmen, and surely now these gates are providentially opened none of us will feel reluctant to pay such visits, and to promote the cause of piety and benevolence. A former speaker

alluded to different regiments, and said that, as Baptists, you were bound particularly to look to your own regiment. I will add, it becomes us who are not of this denomination to look to our own regiment, but at the same time to look with a kind and watchful eye to yours, and feel an interest in your concerns; and if at any time, and through any circumstances, you cannot raise funds enough for your purposes, we are bound then, while we care for our own regiment, to care for you, and to raise contributions for your cause, if you will do us the favour to accept of them."

BRITISH AND FOREIGN BIBLE SOCIETY.

From the Seventh Report of the Bath Auxiliary Bible Society.

Since the last anniversary of your own society, the principal feature to be noticed is the Bible Association, which, it will be recollected, originated in the pious and laudable zeal of a few of the female friends of the institution. The city was divided into sixteen districts, and placed under the care of fifty ladies. Their labours, and the report of the very great and almost universal success they have met with, are most encouraging! The poor have every where been found to take a lively interest in the association, and appear not only willing to contribute their small weekly subscriptions for obtaining Bibles, but most thankful that they have thus an opportunity presented to them of purchasing and procuring for themselves, in so easy a way, the precious word of life.

The following extract from one of these Reports is so striking, and so much in point, that your Committee make no apology for its insertion. "A person called upon to subscribe for a Bible, when first asked, told the lady he did not want a Bible, or wish for one, for if he had one he should never read it. Upon being asked what place of worship he attended, he replied, he never went to any—that it was *ten* years since he had been in a church! He confessed that he spent the greater part of the Sunday in bed, or in a public house. Before the lady left him, she got him to say that she might call again if she would, but that he felt no wish or care for subscribing for a Bible. The next week, however, when the lady called, he had sixpence ready for her, which, he said, having thought more of the subject, he had saved from *beer*. He continued regularly to pay sixpence per week, and very soon appeared anxious to have his Bible, but said he would not go to church till he found his mind that way inclined, for he should be a hypocrite if he did. Soon after he got his Bible he went to church, and was much delighted with the service. He now goes regularly to church, never enters a public house, and pays a free subscription. He is very attentive to the sermon, and gives a very clear account of it; and, on his return home, always finds out, in his Bible, the quotations which he has heard from scrip-

ture. He never passes a day without reading in his Bible, feels the greatest thankfulness to the association for it, and, there is every reason to think, is become, under the divine blessing, a really changed and reformed character."

Another strong instance of the value attached by the poor to this best of treasures, may be seen in the following account of another collector. "An old woman, with tears in her eyes, ran after us in the street, and requested, as a favour, to be allowed to subscribe, stating that her father, above ninety years of age, was at the point of death, and she had no Bible to read to him. Upon visiting them, the collector says, I found he could not survive long; and, considering that no time was to be lost, I told her I would give her a Bible. Upon which, bursting into tears, she said, 'Then let me give a penny for some other poor person; I'll try to save it every week!' Since that time, this poor woman has regularly paid a penny every week!"

One poor man expressed his wish to subscribe, individually, for his three children as well as himself; remarking that he would rather leave them the blessed gospel for a legacy than any worldly goods.

*From the Ninth Report of the Bristol Auxiliary Bible Society.
Merchant Seamen.*

Amidst the various descriptions of persons to whom the attention of your district associations has been directed, one large and interesting class of men has been, till within the last year, almost entirely unsupplied with the word of God: while gaols, and hospitals, and schools, and workhouses, were furnished with the sacred volume; and while the cottages of the poor throughout the city were canvassed for the same benevolent purpose; the ships in our harbour received but few such visits of mercy, and the merchant seamen of our port were comparatively neglected. The trial, however, has been made, at length, and has succeeded. An active and benevolent individual, a member of the Redcliff-District Association, has, within the last nine months, supplied the seamen, by his own personal exertions, with 1060 Bibles, and 120 Testaments, and has received from them about 200*l*.

From the Committee of the Ladies' Branch of the Auxiliary Bible Society at Newcastle, 8th February, 1820.

The Committee of the Ladies' Branch have the pleasure to report to you the progress of the society, in connexion with which eight associations have already been formed, six are in active operation, and the others, they confidently hope, will very shortly become efficient. The Committee feel highly gratified in stating, that the society has very generally met with the liberal support

from the more opulent, and has been invariably most gratefully received by the poorer classes, among whom, although the state of the establishment of the society is as recent as the 15th of November, they have obtained 922 subscribers, for copies of the sacred volume : the total sum collected up to the 28th January amounts to 172*l.* 14*s.* 10*d.*

LONDON FEMALE PENITENTIARY.

The annual meeting of this institution was held on Monday, the 8th of May, at Freemasons' Hall, W. Wilberforce, Esq. M. P. in the chair. The Report stated that there had been, during the last year, about 250 applicants for admission, of which 103 had been received; 46 had been reconciled to their friends; 27 placed out in service; 16 discharged for misbehaviour, or at their own request. Much good appears to have been effected in the past year. Several pleasing letters and accounts were read from the Appendix, giving evidence of a happy change in several of them who were now in service, or with their friends. Six had received the reward of one guinea, for having been one year and upwards in the same service; two of whom received a second gratuity for completing the second year; 19 is the average of the ages of the applicants.—Indolence, bad female companions, frequentings of fairs, the theatre, dances, &c. were stated to have been among the causes which had contributed to lead them into evil. Several instances were adduced of the good done through the means of the instruction in the Asylum, and even among those who had been discharged for misbehaviour. It appears that the houses would, if fitted up for that purpose, contain about 50 more than the 100 now received, provided the annual income, which is rather fallen off in the last year, would allow of that increase.

Ample testimony was borne, by those who addressed the meeting, to the excellent management of the penitentiary, and that it afforded a specimen of industry and economy. Several of the present inmates are become decidedly serious, and much good is to be expected from an institution, in which all the sub-matrons, as well as the head, are truly pious characters. The Report was never more encouraging, or the Appendix more replete with interesting matter.

FRANCE.

PROTESTANT BIBLE SOCIETY OF PARIS.

At page 781 of our last volume, we presented an account of the first annual meeting of this society, and gave the address of the noble President; we are now enabled to lay before our readers a summary of the the First Annual Report, taken from the Appendix to the 4th Report of the American Bible Society.

Citizens of all classes have brought their contributions, and nothing is more interesting than the reports of the Committees

appointed to receive those of the less opulent families. "Every where," say they, "we have been received with a consideration and respect savouring of a religious character; every where they have testified the most lively satisfaction with our undertaking, and we are convinced that, among the least instructed part of the population, religious ideas prevail, which our excellent society will not fail to develop more and more. In the humblest dwellings we have found books of piety, and we are satisfied that they are in daily use. It is especially in the houses of artizans and labouring people, dwelling in the fifth and sixth stories, that we have remarked the greatest attachment to religion. It is there that offerings have been bestowed with the greatest eagerness. They were often only the mite of the gospel, yet we have more than once considered the offering too large; but to refuse them would have been to humble the pious hand which presented them, and to impair the pleasure attached to the sacrifice.

We will merely add to this picture the trait of a father of a family, who, having nothing to subsist on but the produce of his daily labour, wished, notwithstanding, to subscribe, of his own accord, the annual sum of ten francs. On the representation of his pastor, to whom he applied, that this contribution appeared beyond his means: "I should be very unhappy," said this respectable man, "if I could not economize this sum to procure the satisfaction of taking a part in an enterprise so conformable to my sentiments and my wishes."

(After speaking of the disposition made of the scriptures, the Report thus remarks, in relation to the principle which has governed the distribution.)

The poor man who asks for a Bible with the sincere desire of perusing it, is sure to obtain it of the society; but an effort to spare something out of his earnings, to pay at least a part of the price, is deemed a more sure pledge of the sentiment which induced the request, of the care which would be taken to preserve it, and of a profitable use being made of it: a greater value being generally attached to property acquired by a voluntary sacrifice than to a mere gift.

With what transports of joy have the pious of the Reformed Churches in Languedoc, Provence, Dauphiny, and other places, received those silent missionaries, whose mute eloquence has warmed and cherished domestic piety, and reinstated in every habitation the word of consolation and of life! A small number of churches in those provinces have requested at once 2000 Bibles, even after having received a considerable quantity. Each day brings to the Committee larger demands than they have the means of satisfying. The scarcity of the Protestant scriptures, the necessary delays in the receipt of those imported from abroad, and the unavoidable slowness in the work of binding, have not

permitted all these wants to be supplied at once; but they are provided for as fast as practicable, and the consistories, the pastors, and the private individuals who have occupied themselves in inquiries into the wants of the poor, present the most encouraging pictures of the good done by our first efforts.

Other Protestant communities, less numerous and more scattered over the face of France, are no less worthy of the attention of the society. Some of them are connected with the nearest consistorial churches, others remain uncollected, without pastors, and without public worship. The department of Somme alone, numbers about 6000 individuals in this state of abandonment and religious deprivation; but it is there, above all, it is among those reformed Christians, so long kept in ignorance, that the faith of their fathers is preserved in all its purity. In the absence of the sacred books, of which violence had deprived these obscure families, and whom fear or poverty had prevented from replacing them, oral traditions, transmitted from generation to generation, have preserved the remembrance of the most interesting narratives, of the most important lessons, and of the most holy commandments. Passing from the memory of fathers, into those of the children, prayers the most fervent, and hymns the most suitable to sustain faith and hope, have never ceased to sound in their huts, and the paternal blessing has, in those places, assumed the place of that of the ministers of the Lord. When at length the divine written word has returned to the bosom of these insulated dwellings, what thanksgivings have arisen for the unexpected blessing of Providence.

Extracts from the speech of M. P. A. Stapfer, delivered at the first anniversary of the Protestant Bible Society of Paris.

(After reviewing some of the objections made to the free circulation of the Bible, and refuting them successfully, and after producing the testimony of the 7th council of Nice, "that the principal function of the priest's office consists in making known to men the holy scriptures," the remark of St. Jerome, that "to be ignorant of the holy scriptures, is to be ignorant of Jesus Christ," and the sentiment of St. Maximus, that "the mind which has not been nourished by the divine scriptures can bear no fruit, though it have received a thousand times the instruction of the preacher," he thus proceeds:)

If the success of the friends of the sacred scriptures in France had been in proportion to the excellence of their intention, perhaps this France would not have had to lament, either the triumph of infidelity, nor the overthrow of social order, nor the proscription of its clergy.

But, have I heard aright? Yes! It is a member of that very clergy, entirely enveloped in a persecution as barbarous as impious; it is an eloquent defender of the faith who condemns this

wish—and who praises heaven for not having granted a more signal protection to this pious enterprise. Its full success would, in his opinion, have rendered the misfortunes of France still greater than they have been.

“Behold,” says he, “England, where crimes have multiplied since the formation of Bible Societies!” If the author of this accusation were unknown, would we not suppose we heard Celsus or Porphyry charging upon infant Christianity all the crimes committed at Rome under the reigns of Claudius and Nero?

Happily, facts which give the lie to this denunciation, offer themselves in crowds. I shall only cite one, well authenticated by the most respectable persons.

In the county of Kent, and particularly in the jurisdiction of Colchester, formerly celebrated for the number of criminals who filled its prisons, crimes have diminished to such a degree, since the establishment of an Auxiliary Bible Society at Colchester, that in 1817, a year of scarcity of provisions and labour, cruel in the extreme, the mayor of that city, of more than 13,000 souls, declared, at a numerous meeting of that society, that there had not been, during the whole year, a single individual condemned for a crime; and that the prisons were completely empty. The assizes of 1817 offered a similar result; and the presiding judge remarked, from information furnished by the principal inhabitants, that since the formation of the Bible Society, every year had witnessed at once a decrease of persons charged with crimes, and an increase as well of the distribution, as of the well directed study of the sacred books among the indigent population.

The classification of the persons executed in England in latter times, pleads our cause with as much strength as the experience of Colchester. It results from the most exact investigations, that out of an hundred malefactors in the prisons of Great Britain, ninety do not know how to read, and that 99 out of 100 of those who read have never had a Bible in their hands. A great proportion of the persons condemned in London, in these latter times, are Irishmen, a nation which, more than any other, has remained in ignorance of the holy scriptures; while Scotland, that one of the British states, where the reading of the Bible, as well the Old as the New Testament, is more generally in use, is distinguished by the small number of criminals originating from that kingdom, and detained either in its own prisons or in those of the metropolis. I speak of the Bible as an whole, and I call the attention of those persons, who are, in respect to the distribution of the writings of the apostles, of the same sentiments as ourselves, but who do not believe that the reading of the Old Testament is exempt from inconveniences, and even from dangers, to this circumstance.

Having already drawn too largely upon the patience of my audience, I ought to interdict myself from treating of a question so

interesting, by making the developments of it which it merits. I will confine myself to merely observing, that we have never seen an example of ill effects resulting from the reading of the ancient code ; that we can cite a thousand of a salutary influence ; that those nations of Europe where it is most read, are those which shine most in the purity of morals, the serious turn of their thought, and in fervent piety ; that the picture, the annals, the detail of the theocracy of the children of Israel familiarise us, better than any other study in the world, with the idea of an universal theocracy, of a tutelary and special providence : the first foundation of every sentiment truly religious.

Surely it is in seeing Christians, separated by climate, by nation, by rites, by ceremonies, I had almost said etiquettes of worship, offer themselves, of one accord, and unite their common efforts to distribute among unbelievers the sacred volume, which is the foundation of our faith ; it is then, that methinks we see, all at once, the manifestation and grandeur of that invisible church of our Lord Jesus Christ, which is not confined within the limits of any particular sect, or any form of external community, but which embraces all the true worshippers of God, and of his Son, dispersed through all parts of the habitable earth. We have then the same Lawgiver, the same charter, the same doctrines of faith, of love, and of hope ; when we endeavour, with one common consent, to communicate to those who have them not, these inestimable blessings.

After having rendered to each other reciprocal justice, and after having recognized this first and grand identifying trait of moral physiognomy, the desire of extending the kingdom of heaven ; we will read again this book, which offers to us, to the infidels, and to the pagans, to the victims of the double idolatry of reason and of imaginary gods ;—we will read again, with other eyes, with more charity for our brethren ; and we will discover, with astonishment, with joy, that we are agreed upon all the opinions which are exposed, under twenty aspects, in many hundred passages of scripture, and that we only quarrel or divide about a few points in relation to the exterior organization of the church, the certainty of which depends upon the true sense of three or four lines of the original text differently interpreted.

ITALY.

A PROTESTANT CHURCH IN ROME !

Paris, April 26.

Letters from Rome announce “ That religious toleration has achieved a victory in the chief city of Catholicism. His holiness has permitted the Calvinists at present in Rome, the public exercise of their worship, and, in consequence, they have administered the sacrament in a church open to the public. M.

Necker, an ancient Cyndic, of the republic of Geneva, being at present in Rome, the Protestants have requested him to walk at their head in going to the communion. This has been done, and gave general satisfaction.

"I attribute this determination of the court of Rome, to the progress of knowledge, as well as to the well known character of the sovereign Pontiff for toleration. I do not agree with those who see in this act a motive of temporal interest, which will be pleasing to the cabinet of St. James. Whatever it may be, the friends of morality cannot but felicitate themselves in seeing the Pope render such a solemn homage to the liberty of conscience."

GERMANY.

From Mr. Charles Enslin, Secretary to the Wirtemberg Bible Society, dated Stuttgardt, March 8, 1820.

When his majesty visited, a few weeks ago, the School of Industry, he entered into conversation on the subject of the Bible Society with Mr. Lotter, one of its Directors. This active friend of ours, gratefully acknowledged the accommodation his majesty had graciously afforded to the institution by having favoured it with part of a building for the establishment of a printing-office; and took the liberty to add, that the institution would derive an additional advantage from being allowed the free use of the remainder of the house.

The King replied—"Let the society make an immediate application to my ministers; and, if any difficulty should arise, they may directly apply to myself, and I will take the necessary measures for the accomplishment of their wish." At parting, the King added, "If the society should have any other request to make, let them freely apply to me."

Two days after this interview the King sent a donation of 500 florins, (about 50l.)

SWITZERLAND.

From the Rev. Casper Steinmann, Treasurer of the Bible Society at St. Gall, dated 14th December, 1819.

In transmitting the last Report of that society, the Treasurer writes,—“When I consider that the King’s glory consists in the multitude of his subjects, I rejoice to see the accession of fresh forces, who may enjoy in his service the same advantages which I possess. I hail in spirit their arrival; I congratulate them on their happiness, and still ascend higher, to the top, as it were, of the mount, from which I see either individuals or whole troops advancing in various directions, some cheerfully pursuing their march, conducted by their leaders, others support-

ed by the arms of their stronger brethren. Thus the numbers are continually swelling ; and, when the whole host shall be assembled together, shouts of joy and triumph will resound on every side. No one will ever find reason to repent of having exerted himself, to the utmost of his power, for the advancement of the kingdom of the Redeemer, but rather regret his having been able to do so little ; but our King is not an austere man, reaping that which he did not sow, but generously regarding the smallest service we have rendered, and taking notice even of what it was in our hearts to do. Indeed we cannot sufficiently admire his forbearing and forgiving spirit, and that he often rewards, even here below, our works of faith and labour of love ; and sometimes favours us with a foretaste of higher celestial joys.

“ We are preparing a plan for the establishment of associations. May the Lord grant me the satisfaction of witnessing their formation ; and may the constraining love of Christ be the ruling principle of all our operations, for without this no real good will be effected.”

RUSSIA.

From the Rev. Dr. Pinkerton.

St. Petersburg, Feb. 7, O. S. 1820.

It will doubtless afford you pleasure to hear that I have met with a most cordial reception from my numerous Russian friends in this place. The second day after my arrival, I had my first interview with our venerable President, Prince Galitzin, who most sincerely rejoiced at the success which had attended my efforts in Greece and Turkey, and cordially invited me to put my hand to assist forward the work in Russia, where there was still so much that had been begun, that required to be completed. When I waited on the venerable Metropolitan of St. Petersburg, Michael, in the Nevsky Monastery, I found his eminence with the Archbishop Philaret, two Archimandrites, the Protiré of the Cathedral Church, and his excellency Popoff, busily employed in revising the First Epistle of Peter, of the Russ version. After the most kind and friendly salutations, the Archimandrite observed to me, that they were unitedly labouring for the same good work which I had been travelling to promote. Their joy and astonishment were great, at hearing of what had been begun among their brethren in Greece.

On the 31st ult. the Prince Galitzin sent for me, and told me “ that his Imperial Majesty had ordered him to say to me, that he had perused the whole series of my letters from Greece and Turkey—that they had afforded him much pleasure—that he rejoiced at what I had been enabled to do for the promotion of the object of the Bible Society in those parts ; and that whatever was in his power to do, in order to carry forward

what had been so auspiciously begun, he would most willingly grant."

My object in mentioning these particulars is to encourage your Committee, and the numerous friends of the Bible Society in Britain, not to be weary in well doing; for in due time we shall reap, if we faint not. Amen.

Extract from the speech of the Metropolitan of Moscow, Seraphim, at the 7th anniversary of the Moscow Bible Society, 13th March, O. S. 1820.

Most respectable assembly,

Of all the blessings which the mercy of God has bestowed upon us, there is none greater and more complete than His holy word. I shall not attempt to describe all those advantages which flow from it, for they are more than can be numbered or expressed: suffice it for me, with the apostle Paul, to declare, that it is *the power of God unto salvation*.

O that the truth which is revealed by the Holy Spirit in the sacred volume, may become the life of our life, and the light and food of our souls: and may the word of truth, the word of God, be the only rule of our lives!—But wo, wo unto those who disregard this truth of God, and unto such as hold it in unrighteousness!—Because of disrespect to His holy word, the Lord cut off the most ancient church in the world, the Jewish church: on account of this disrespect and neglect, the Lord removed the candlesticks out of their places in many of the churches of Asia and Africa, which once shone in the beauty of holiness like the stars in the firmament; others of them he punished with spiritual famine, so that the prophecy of Amos was accomplished upon them; "They shall wander from sea to sea, and from the north even to the east; they shall run to and fro, to seek the word of the Lord, and shall not find it." O what a fearful punishment was this!—For where the word of the Lord is not to be found, there the Lord himself is absent, his gracious influences are unknown, and there remains nothing but lies, deceptions, fables, spiritual death, and the dominion of the prince of darkness! In proportion, therefore, as we esteem the word of God to be holy, and indispensable for ourselves, the sacred obligation rests upon us, not merely to know it, and zealously to strive to obey it, but also to endeavour, by every possible means, to put it into the hands of others, that they may also learn to know and obey it. We are bound not only to nourish our own souls with this celestial bread, but likewise to impart it to such as are hungering after it; not merely to quench the thirst of our own souls with this living water, which floweth into everlasting life, but to give it to others, that they likewise may quench their thirst. Our love to God our Saviour demands this from us: to him nothing can be more accept-

able than our caring for the good of our neighbours, for whom he shed his precious blood. Love to our neighbour demands this from us; for, in bestowing upon him the word of God, we afford him the most infallible and hopeful means for obtaining the salvation of his soul.

It is with infinite regret, however, that we must confess, that this highly important and sacred duty has been but seldom rightly understood and felt by us in its full extent: the sacred writings, in time past, have been left in the hands of the clergy, as a something with which they only had a concern; while among the other classes of society, but very few possessed them, or read them.

Out of this state of things a mighty evil arose, *this evil—ignorance of the law of God*, the only effectual restraint of the corrupt passions of men. No sooner was this thrown aside than men became ungovernable. In every direction the passions of men have raged with fury, and have filled cities and peaceful villages with falsehood, deceit, oppression, bribery, corruption, and every species of wickedness. But, when this iniquity began to abound, and to threaten the existence of all social order and happiness, a gracious God was pleased to raise up the Bible Society, whose sole object is the increase and circulation of the books of holy writ, with a view to re-establish and extend the pure knowledge of the holy law of God, which is the only right guide of our actions; by this distinguished intervention of Providence, God has placed a strong barrier to this evil, and laid a stable foundation for the building up of the true faith and genuine piety even unto the ends of the earth.

Nor is this mere conjecture—it is truth, supported by numerous present events; for, the benevolent Bible Society, which, at its commencement, undertook the circulation of the sacred writings, first among their fellow-countrymen, were soon after excited by the spirit of faith to extend their labours to the whole of mankind: and with what diligence and flaming zeal did they begin the truly grand undertaking! Certain of their members, leaving their place of nativity, their wives, children, and friends, have crossed distant seas and rivers; others have traversed burning sands and deepening snows; settled among uncivilized and half-savage tribes for the express purpose of learning their language, and translating the holy scriptures into them, in order to bestow this precious light and treasure upon them.

Verily it seems to me, that the consummating vision of the beloved disciple of Christ is now realizing: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him."—For, in the present day, the Bible Societies are actually promulgating the gospel of God among every nation almost, in the languages which they understand;

and those natives, especially the heathens, receive it with joy and veneration, as a gift sent down from heaven to them. Soon shall those heathen lands, which until now have been unfruitful deserts, blossom as the rose; soon, very soon, shall holy churches be established, and their light begin to shine before the throne of God, in the places of the extinguished lights of former churches! O what a sublime spectacle will be displayed, when the whole earth shall be filled with the knowledge of the glory of God; and when, from the east to the west, songs of praise, in honour of the conqueror, shall be heard, in honour of the Lamb that has redeemed us unto God by his blood, out of every kindred, and tongue, and people, and nation.

Brethren! though we are not likely to live till this desirable period, yet we can hasten its approach by uniting with the Bible Society, and diligently scattering abroad the seed of the divine word, in full confidence that the Lord will not leave it to perish, when it falls on good ground, but will cause it to grow through the gracious influences of his spirit.

O! eternal and hypostatic word of the Father, rend from our hearts the murdering word of the evil one, and the captivating word of this world; and then shall thy sacred word become vivifying and effectual unto our regeneration, sanctification, and salvation. Amen.

From the Religious Intelligencer.

POLYNESIA.—SANDWICH MISSION.

Letter from TAMOREE, King of Atooi, to his son George.

MR. WHITING—A letter directed to George P. Tamoree, by his father, King of Atooi, has recently been received at the Foreign Mission School. As the departure of this youth, with other natives of the Sandwich Islands to their own country, and the important mission to their countrymen by Messrs. Thurston, Bingham, and others, have excited much interest among the friends of Christ, the publication of this letter, will no doubt furnish much pleasure to very many, as they will receive additional evidence of the astonishing change in those islands, in the abolition of idolatry, and of the preparation of God's providence for those missionaries who were sent, as we should suppose, at the exact time that they were needed. The genuineness of the letter, of which the enclosed is an exact copy, cannot be reasonably doubted.

I am respectfully yours, TIMOTHY STONE.

Cornwall, August 26, 1820.

Island of Atooi, Nov. 27th, 1819.

SON GEORGE—Your long absence from me and your friends makes me very solicitous concerning your health and welfare, though I trust you dwell in safety, and hope your time is better

occupied than if you were at home with us, I want to see you once more before I die, and hope you will not miss the opportunity of coming home next year in the brig which I have agreed to purchase of Capt. Dixy Wilds, of Boston, or in one of those ships intended for these islands.—I received your letters dated Oct. 8, and Nov. 1816, and was very much pleased to hear you were so pleasantly situated and so kindly treated by the Americans.

I was a little displeased at your opinion concerning my religious ceremonies, and speaking so disdainfully of my wooden idols, but I am at last convinced of my error, have left all my taboos, and have this day renounced all my wooden gods, and soon intend to make firewood of my churches and idols; and I hope you will soon be among us to show us the way we should walk. I don't wish you to send me any more letters, as I cannot read them, neither do I know whether they are wrote by you or some other person in your name, to deceive me. I sometimes have great fears that you are dead, and the white men send me such letters to deceive me. But I trust that if you are alive I shall have the pleasure of seeing you in 15 months. If you prefer America to your own native land for a residence for life, I hope you will at least come and make me a visit, and then return, and I will pay for your passage; for I want to see you face to face, that I may know you are alive, for I put little or no trust in written letters.

So wishing you all the blessings that this world can afford,

I remain your loving father,

TAMOREE, (*his* ✕ *mark*) King of Atooi.

UNITED STATES.

AMERICAN BIBLE SOCIETY.

Speech delivered at the Fourth Anniversary.

The motion of thanks to the Treasurer and Secretaries was made by the Rev. Mr. Stansbury of Albany, and seconded by the Rev. Lyman Beecher, D. D. of Litchfield, Connecticut.

Mr. Stansbury made the following remarks:—

MR. PRESIDENT,

We are perpetually receiving blessings from God, but none surely that may be compared with the privilege of blessing others. This exalted power associates us (if the expression may be allowed me) with God himself, whose glorious prerogative it is to be the greatest of all givers. There is a bliss about its exercise which makes its way into the dearest and coldest of bosoms. Even the miser feels it, when he has, by some happy fortuity, broken through the dull monotony of getting and hoarding, and has ventured for once to give. All men feel it when the call of some blessed charity brings heart to heart and hand to hand: when a purse is to be made up for the widow, or the little orphan is to be

fed, or clad, or schooled. But, sir, to day this bliss of heaven, (I may justly call it such, for nothing less than heaven sent it into the heart of man, nor is any thing wanting but enough of this to make a heaven below,) this heavenly bliss of giving takes a higher form and exerts a more elevating power. Were we met to provide no better thing for our fellow-men than a perishing weed to cover his flesh, or the perishing food that sustains its life, we might rejoice indeed, but it would be with none of that mixture of sublime emotion that is thrilling at this moment through so many hearts in this assembly. No, sir: ours is a higher charity. We meet to make a gift to the immortal mind: to give to sorrow a more than mortal solace, and to want a more than earthly supply. We are met to spread the Bible of God: a book it is now too late to eulogize. There was indeed a day, sir, (we have none of us forgotten it) when those who yet held fast their belief in that book were called to contend for its value and to vindicate its truth: but that day is past; past, sir, I trust for ever. A day has succeeded it, such as neither you, sir, nor any of us ever expected to see; in which the honouring of this book has become the employment of nations and the strife of kings. No, sir, I will not attempt to praise it. The eulogy of the Bible is in the tears of the penitent whom it has subdued; in the ardent vow of the profligate it has reclaimed; in the meek fortitude of the suffering, whom it has sustained; in the triumphant songs of the dying it has saved. Its monuments are in the laws, whose spirit it has enlightened and purified; in the national sentiment which it has raised and refined; in the national light which it has sent down to the habitation of the lowest poor; in the national morals, whose tone it has elevated and established; in the national institutions, whose genius it has pervaded with equity and freedom; in the national charities, which owe their very being to its power. The hand of culture cannot be more distinctly traced on the face of wild and desert nature than the effect of this book on the moral condition of man. Look at man without it. Look, sir, at those immortal republics, the glory and perfection of the pagan world. What were morals there? Morals? where the most rigid of exactors suffers me to steal, and commends me if I cover the theft by falsehood; where the highest public authority tells me if my child is feeble or deformed, to bring it to the public officer, that it may be destroyed; where another instructor allows me to murder my mother when she is old; where another permits me to marry my daughter or my sister; and another informs me it is a virtue to become my own destroyer. From morals do we turn to religion? The darkness deepens. I ask the same masters of reason what I must worship? And one tells me to worship the sun and moon; another sends me to deified men and heroes; another builds me an altar to winds and storms; another to famine and pestilence; deities multiply at every step, and take new forms at every turn, till at length

they start from every bush, and swarm in every pool, and I am bowed down to apes and crocodiles, to dogs and serpents, to "birds, and four-footed beasts, and creeping things." I ask them once more, How I must worship? and a priestess of Diana brings me a naked boy, and binding the little trembler to the altar, puts a scourge into my hand and tells me to whip him to death; the Druid brings me a hurdle of reeds, and inclosed within a fellow-man made in my own image: he takes the scourge out of my hand and supplies its place with a torch: another shows me Moloch sculptured in brass and surrounded with flames, and asks me to take the babe out of my bosom and lay it within those outstretched and fiery arms. Such, sir, after all the boasts of infidels, and all the charitable hopes of weak and mistaken Christians, was the pagan world. And has it changed? What then means that infant's shriek as it is dropped, by a mother's hand, into the gaping jaws of that often fed, and almost tamed alligator? What means that column of smoke, that horrid din of drums and brazen cymbals, that heart-appalling pile where life lies interlocked and wedded with putrid death, where outraged nature struggles and upbraids in vain, and children's hands are set to burn the living palpitating breasts that gave them suck? What means that moving mountain of all obscene things, that mis-shapen abomination on its top, or those maniac worshippers crushed beneath the slow-moving wheels below? Does this look like saving light? and are these the proofs that the Bible is not needed? No, sir, I turn my eyes in vain over the wide spreading waste. From the mysteries of the Edda beneath the pole, to the mysteries of the Vedas beneath the line; from the attenuated refinement of Athens to the grossest barbarism of the Tartar desert, from remotest Thule to the Indus and the Ganges, there is neither knowledge of God, practice of holiness, nor hope of heaven; it is one vast Zahara, where neither rain-drop falls, nor dew exhales, nor wholesome herb, nor fragrant flowret lifts its head. And oh! Mr. President, when we reflect how appalling a proportion that moral desert bears to the little verdant spot around Siloam's well, can we want either gratitude for our own distinguished blessedness, or motives of exertion to dispense it to others? True, indeed, the sending forth of the Bible does not secure, as a consequence of course, the saving of those who receive it: but, sir, does not the whole history of the Bible cause, does not the whole history of the world demonstrate that where that Bible comes, some men are always its happy converts? Can you point me, sir, to a single land in all the world that possesses the Bible where there are no believers? Sending then the Bible, is, on a broad and general calculation, and according to all the known analogies of providence, sending salvation. And is this a thought that can go through a Christian bosom without effect? No, sir, it is like the electric stream. If that is to be the issue—if in the judgment we are to meet, from our frontiers, from the depths of the forest,

from every district of this wide-spread continent, men, immortal men, saved from eternal death by the Bibles we have sent them, what toil is arduous, or what sacrifice can be accounted great? But, sir, where is the toil? and what is the sacrifice? I behold, instead, nothing but pleasures. Surely, sir, it is a pleasure thus to meet, surrounded by all that is venerable and all that is lovely, to witness the triumphs of a heaven-born charity, and to aid them with our prayers. As certainly is it a pleasure to contribute to this fund of the heathens hope, to cast into this treasury of pity and love. And sure I am it is not less a pleasure to be the almoner of a beneficence so truly divine—to enter the hut of poverty—to visit the lonely pallet of dejection and wo, and, like Jesus, who sends us, to bring to the abodes of guilt and sorrow the peaceful message of the skies. All this, sir, is pleasure, and pleasure only. If there be any thing that deserves the name of labour, it falls upon those who, with so much assiduity and faithfulness, have watched over the concerns of this growing institution, and counselled, with so much wisdom, for the sacred interests of the Bible cause. Let them accept the tribute of a grateful country; and while they continue their high and holy task, let them lift their eyes to that day that is approaching, when from the rock on which the pilgrims landed, to the farthest promontory on the shores of the Pacific, from the pole to the Isthmus, and from the Isthmus to Cape Horn, this book of God which they distribute shall spread its pure light over the greatest and the happiest land that morning ever visits or spring adorns.

From the American Missionary Register.

UNION.—OSAGE MISSION.

Letter from the Superintendent and Assistant.

Little Rock, (Ark.) July 29, 1820.

Dear Sir—From this place, to us who survive, a scene of affliction, and a season of gratitude, we address you. We sent on a communication from the Post of Arkansas. Since that time, a kind and righteous Providence has been pleased to visit us. Sister Hoyt we buried on the bank of this river on the 21st inst. She died the evening before, after a sickness of about 17 days. Sister Lines we buried on the 25th, in this place. Dear sir, we could here drop our pen, and pour out our tears. Our hearts are full when we tell you the loss we have sustained. These beloved sisters are not with us, but our loss is their gain; they have gone to be with Christ.

Sister Johnson was taken sick about the same time with sister Hoyt: she is gaining strength. Several of the brethren and sisters have been visited with the fever. Our situation became so unpromising and alarming, and our boats so unhealthy, in consequence of the heat and their crowded state, that we thought it our duty to stop at this place, unload our boats, and give our sick

an opportunity to recover. We reached here on the last sabbath, July 23d. Our sick, who survive, are all apparently recovering. We shall write frequently. We have not time now to give you details, as the person who is to carry this, to Nashville post-office is waiting.

With devout thanks to God for his great goodness, we subscribe ourselves your cheerful servants in Christ,

WM. F. VAILL.

E. CHAPMAN.

N. B. One of our hands died on the 8th inst. We shall endeavour to give all particulars as soon as we have time.

OHIO.

Extracts from the First Annual Report of the Trustees of the New-Philadelphia Bible Society. Aug. 7th, 1820.

The Report embodies many interesting facts drawn from the various published accounts of the progress of other similar institutions, and concludes with an animated appeal to the Christian public to enter immediately and ardently, on the glorious work of circulating the sacred scriptures.

Although the Trustees have it not in their power to report any extraordinary results from the performance of their duties during the last year, yet they feel themselves constrained to give a statement of their proceedings, with a concise view of the present condition of the institution. At an extra meeting of the society in October, 1818, it was resolved to forward a copy of the constitution to the Directors of the Ohio Bible Society, and to correspond with the same concerning the 2d article of the constitution, which says, "The great object of this society shall be to become an auxiliary to the Ohio Bible Society," &c. Letters have been exchanged for that purpose, but the Trustees have never received a decisive answer, whether this society will be recognized as an auxiliary to the Ohio Bible Society or not.

Two years have nearly elapsed since the establishment of this institution; and having been deterred from acting as an auxiliary, the Trustees concluded to aid, as far as their means would permit, in the great cause of diffusing Christian knowledge, and have accordingly ordered as many Bibles and Testaments to be procured as would balance the amount in the treasury. It is with pleasure they announce to the members of the society that 34 copies of the English Bible, and 35 Testaments, have lately been received, and are now to be distributed among the destitute and needy, in conformity with the plan of this association. But what are these few copies of the sacred word, in comparison to the great number required to supply the wants, even in our own circuit, of those "who walk in the ways of darkness, and delight in the frowardness of the wicked, whose ways are crooked, and they froward in their paths?"

[Communicated.]

MARINE BIBLE SOCIETIES.

The Rev. WARD STAFFORD, minister of the *Mariners' Church* in this city, has been absent several weeks on a journey, for the purpose of forming *Marine Bible Societies*, auxiliary to the American Bible Society, in the principal sea-port towns in New-England. He has met with the most cordial reception, we understand; and, judging from the following extract of a letter, addressed to a member of his church, and from what has appeared in the eastern papers, his mission has been extensively successful.

We are informed that societies have been organized in Salem and Boston, and it is expected Mr. S. has proceeded to Portland, (Maine.)

It is ardently hoped that the zeal and activity manifested by our eastern brethren, in the *formation* of these excellent societies, will remind our own citizens that a similar institution *already exists* in this port, which has been suffered to remain a long time ineffectual, for the want of that support which its importance, and the wants of our seamen, claim at our hands. Vessels are sailing from our port almost every day, in which the seamen are not supplied with Bibles; and, if we mistake not, the society have not one to give them!*

“ *Boston, Aug. 28, 1820.*

“ My Dear Sir—Through the goodness of God I have been thus far preserved and prospered on my journey. I had a pleasant passage to Nantucket: this is a port of considerable importance. Besides smaller vessels, there are about 80 ships, the crews of which average about 20 men. Most, or all of them, are in the whale fishery, and are gone from two to three years on a voyage. One had lately arrived, on board of which there was *no Bible*. Many others are doubtless destitute.

“ It will give you, and the other friends of the Bible joy, to know that a *Marine Bible Society* was formed there. From Nantucket I proceeded by water to New-Bedford, where I spent the sabbath, and where, on the following Monday, *The Auxiliary Marine Bible Society of New-Bedford, Fair Haven, and Dartmouth*, was formed. I here took a horse and rode to Newport, Bristol, and Providence, in each of which places *Marine Bible Societies* have been formed. In Providence I spent my second sabbath. On Tuesday returned to New-Bedford, and on Wednesday came to Boston. As this is a large port, I have thought it best to spend more time here: a meeting will be held to-morrow, and the expectation is, that a society will be formed, with a prospect of great usefulness. Yesterday I spent with my friend, Mr. Cornelius, at Salem, 12 miles distant, and expect a society will be formed there before the week closes.

“ Thus you see the Lord has greatly prospered me in the object of my journey. My health is somewhat improved.”

* Subscriptions and donations will be received by D. H. Wickham, at the Society's Depository, 59 Fulton-street.

Receipts by the Treasurer of the American Bible Society for the month of August, 1820.

To Constitute Ministers Members for life.—Rev. Gerardus A. Kuypers, D. D. New-York, \$30. Rev. Pascal N. Strong, do. \$30. Rev. John Knox, do. of the Reformed Dutch Church, by an individual of their congregation, \$30. Rev. Charles Hardenburg, Greenwich, N. Y. by the same benevolent individual, \$30. Rev. Wm. Kerr, Donegal, Ohio, by the ladies of his congregation, \$30. Rev. Thomas Shepherd, pastor of the Congregational Church, Ashfield, Mass. by the ladies of that society, \$30. Capt. Caleb Atwater, Wallingford, Con. to constitute himself a member for life, \$30. From a Friend to the American Bible Society, \$10.

Donations from Auxiliary Bible Societies.—Elizabethtown, N. J. Bible Society, \$100. Rockville Female Bible Society, Montgomery co. Md. \$40 12. Kenebeck, Maine, Bible Society, \$65. Welsh Bible Society, of Steuben and Utica, \$50. Charleston Bible Society, \$500. Falmouth Auxiliary B. S. Mass. \$25 90. Madrid, N. Y. Female Bible Society, \$11 50; and \$11 50 for Bibles, &c.

From Auxiliary Societies and Individuals for Bibles.—Union College, Schenectady, Bible Society, \$40. Salem and vicinity Bible Society, \$287 93. Union Bible Society of Chataque co. \$16 25. Newburg Bible Society, \$35 48. Bedford co. Va. Bible Society, \$100. Suffolk co. Bible Society, \$40. Joseph Grishane, Esq. Pendleton, for Bibles, \$50. Received for Bibles sold individuals, and for broken and cancelled paper, &c. \$158 20. Short credited in July report, on a donation from the Windham, Con. Bible Society, \$3. Total, \$1754 98.

WM. W. WOOLSEY, Treasurer.

LINES

Occasioned by a sight of one of the Associate Reformed Churches in this city.

There first, with beating heart and trembling hand,
I took salvation's sacramental cup,
And called on God, my God, whose high command
Then bade me taste the sweets of Christian hope.

Hour of inexpressible emotion!

Rest, O rest! in my mem'ry's fond embrace,
Scene of solemn, tender, deep devotion!
Remind me of my Saviour's precious grace.

Then I view'd the path of dire delusion,
And trac'd the footsteps of my former days;
When, far from celestial light and vision,
I wander'd fast from wisdom's pleasant ways.

And then, too, I saw God's guardian care
Had thrown protection round my wayward youth,
To save my soul from hell's destructive snare,
And bless me with the knowledge of his truth.

'Twas then that beauty all around appear'd,
And earthly pomp sank far beneath my feet;
My heaven-directed spirit tower'd,
And almost thought its happiness complete:

For it heard the angelic legions sing,
And melting music of the souls redeem'd;
It saw the burning throne of Glory's King,
And felt the joy that from his presence beam'd:

It, rapid, pass'd the threshold of the skies,
 Borne on the soaring wings of faith and love ;
 And shar'd in all the blissful melodies
 That flow from countless golden harps above.
 'Twas then the voice of duty charm'd my ear,
 And thrill'd my thankful heart with sacred joy ;
 No worldly object to my soul was dear,
 And all I wished was Heav'n's sweet employ.
 And O how prompt my mind, my lips, my hands—
 To learn, to speak, to do my Father's will !
 How happy when I heard his kind commands,
 And sprang with glowing ardour to fulfil !
 Then mid-day brightness on the Bible shone ;
 Its glory-gilded pages fix'd my view
 On truths o'er which my careless glance had gone,
 But which, till then, I never sought nor knew.
 And how sincerely did I love the man
 Who bore the image of my Saviour God !
 For through my swelling veins vivific ran
 The fervid streams of kindred Christian blood.
 The gospel's charity my bosom fill'd
 With tenderest compassion's warm desire
 That all around might know the grace reveal'd,
 And joys which hopes of endless life inspire.
 But soon, ah soon ! a day of blackness came,
 And shed its chilling damps within my heart—
 Whose recent rapture almost seem'd a dream
 Sent to delight a moment—then depart.
 And now I must learn my heart's deception ;
 Feel the fierce conflict raging deep within ;
 The fired darts which issue from perdition,
 The strong temptations of a world in sin :
 Find that a Christian does not walk by sight ;
 That frequent darkness deeply shades his path ;
 Yet, that when even thus deprived of light,
 His steps are order'd in the *walk of faith*.

X.

New-York, Jan. 12th, 1819.

ERRATA.

In our last number, p. 270, the article respecting the grant made to the Calcutta Mission College, should have been titled *Calcutta Mission College*, and the next article *Serampore College*.

Page 288, for Bennington, (N. H.) read *Bennington, (Ver.)*

TO CORRESPONDENTS.

"*A Slave Holder*," in answer to "*Clericus*," shall have an early insertion.
 We shall be pleased to hear again from "*Viator*."

